THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXVII No. 4

February 17, 1957

Let "U.L.T." flourish on its moral worth alone. The work we have to do, the knowledge we have to give out, depends on no other names than those of the true Teachers, H.P.B. and W.Q.J. Associates must learn to look to Them, to point to Them, and to the Masters whom They served. Nothing else will restore the Movement. Unity is the keynote of our attempt, and living persons, if made prominent, will detract from that attempt, will be attacked, to the injury of the Movement. Theosophy does not emanate from any society nor from any living persons. So far as the world and all Theosophists are concerned, Theosophy comes from H.P.B. and W.Q.J., or rather, through them. So, to avoid misconceptions, we get back of living persons to the Message and the Messengers.

—Robert Crosbie

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, $1, 4*s*., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th February 1957. VOL. XXVII. No. 4

CONTENTS

Changeless Wisdom and Changing Knowledge 73
Thoreau's Impact on Gandhiji 74
Keeping the Divine in View 75
East Indian Music—*By Robert Crosbie* 78
"Blend Thy Mind and Soul" 79
The Indian Conception of God—*By Sten Konow* 81
The Health of the Personal Man:
IV.—Ideation and Imagination 85
Ideas and Words 87
"Non-Absolutes" 89
"Echoes from the Orient"—*By B. K.* 91
Thoughts on "Light on the Path":
II.—The Way 92
Education and Prohibition 93
Transience—*By Sarojini Naidu* 93
In the Light of Theosophy 94

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1957. VOL. XXVII. No. 4

CHANGELESS WISDOM AND CHANGING KNOWLEDGE

Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire.

Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers.

—Stanzas of the *Book of Dzyan* (From *The Secret Doctrine* by H. P. BLAVATSKY)

The doctrines of the Esoteric Philosophy recorded by H.P.B. are age-old. Yet their presentation in the form suited to the 19th–20th-century humanity makes them new; and some men of modern learning have called them even novel. Thus, the teaching that Spirit-Beings, Dhyanis and Buddhas, have imparted Wisdom to humanity from the very start, and that They reiterate it at appropriate times, sounds strange to ears accustomed only to the noises of our civilization.

Thus, the lines quoted above from the Stanzas of the *Book of Dzyan* on which *The Secret Doctrine* is based point to the truth that at their very birth men on earth were asked to look up to Divine Wisdom and Divine Instructors. The old-world teaching about the seven Dhyanis and Rishis, the Seven Ameshaspentas, the Seven Archangels, etc., which is an allegorical abstraction to the world of today, takes a different significance when we reflect upon these words of the Stanzas. The Seven Lights are the source of the Primeval Instructors, who learnt from Their Fathers.

The Hindu doctrine of the early incarnations of Vishnu is regarded by modern wiseacres as a myth; but it becomes rational and factual when the exposition of *The Secret Doctrine* is calmly and dispassionately considered. The teachings of Theosophy about Man, the Universe and the indissoluble links which bind the two, reveal the striking truth about the universal nature of Man and the individualistic nature of the Cosmos. *Uttama Purusha* or Adam Kadmon or the Heavenly Man no more remain allegories or abstractions but become Living Words of Power.

What is an *Avatara*? What are human *Avataras* —Parasurama, Rama, Krishna and Buddha, *i.e.*, the sixth to ninth incarnations of Vishnu? Is there a rational explanation of the why, and especially the how, of this Brahmanical doctrine? In Theosophy there is such an explanation.

Similarly, the learned Hindu of today, even of the Pundit class, is not able to expound for the modern mind the length and figures of the four *Yugas* and the many *Kalpas*. The Law of Cycles symbolized by the "*Chakra*," the "Wheel," is also a metaphor or a myth!

Again, the old-world instruction about the Chain of Teachers, *Guruparampara*, takes a new meaning in the light of the above-quoted words. The key to the understanding of the above doctrines and others is enshrined in the real meaning of the Chain of Teachers, *Guruparampara*. A Body of Knowledge exists in the custody of the Fraternity of Sages; that Knowledge is infallible; cyclic proclamations of portions of this Knowledge, by one or more of these Sages, occur—all this is stressed in the writings of H. P. Blavatsky. It is a key teaching. That Enlightened Sages well versed in the Ancient Wisdom labour in love for elevating the human mind and human morals is reiterated and emphasized in Theosophy.

Let us understand this highly important teaching which has the power to transmute our minds. We have our teachers in the mundane world—our mother and nurse, our first teachers in the primary school, then in the secondary, then in the high school, then in the college, then in our employment, in the society and so on. We have a long line of teachers, but we are not taught to develop gratitude and love and reverence for them. So much the worse for modern civilization.

In the Occult World we have the Primeval Star under whose protection and guidance we always are; then the giver of the Light of Manas; then the Great Guru affianced to the Inner Ego; then the Torch-Bearer of Truth in this darkened world, and finally the person designated as the "little guru" by W. Q. Judge.

The mundane chain affecting the personal man is a shadow; the links in the golden chain of the Occult World speak a mighty truth whose metaphysical and moral significance every earnest student should calmly reflect upon.

The cyclic and periodic efforts of the Sages raise the question: What shall present-day humanity do when darkness reigns all around and the Light of a Divine Incarnation is absent?

First, each *Avatara* always leaves behind the token of his message: out of Krishna's teachings the *Gita* arose; Buddha left His sublime preachings; Christ lives in the Sermon on the Mount. The Light of Divinity shines in Their doctrines. But the language of the ancient teachings and records is not easily explained or quickly understood. So, not haphazardly but under the Law of Cycles, the fresh appearance of a Divine Sage takes place.

Something more: Those Sages living in the infinitudes of space, and especially Those who live close to the atmosphere of humanity, ideate for our good, and the beneficence of Their ceaseless contemplation can be osmosed by earnest and devoted minds bent on living the Higher Life.

One of the prime missions of the U.L.T. is to keep alive in this cycle the truth about the Masters and Their Message, about the Fraternity of Sages, about Their daily labour to benefit humanity. This Work of the Mahatmas we should continue to stress: first, by a careful and faithful study of the Message; secondly, by the application of this teaching to every phase of our changing existence; thirdly, by promulgating this great idea for the public at large. *It is Masters' hoary Wisdom and not modern men's changing knowledge which we need to study, apply and promulgate.*

THOREAU'S IMPACT ON GANDHIJI

The cross-fertilization of thought described by Shri A. Ranganathan in his article on "Thoreau's Impact on Gandhi: A Study in Kinship" in *Quest* (Bombay), October-November 1956, is hailed as reflecting the fundamental unity of mankind. He shows

> a trickle of Thoreau's ideas distilled from ancient Indian thought and European humanism, starting from Concord, flowing through Africa, inundating the whole of Asia and once again overflowing to America.

The New Englander Thoreau, greatly impressed with Indian thought, who went to jail rather than pay a poll-tax to a Government condoning slavery, wrote an essay on "Civil Disobedience" which came into Gandhiji's hands in South Africa. Gandhiji recorded that it left a deep impression on him. It may have made its contribution to his technique of non-violent resistance. And it is claimed that from the Indian Revolution influenced by Gandhiji and indirectly by Thoreau the contemporary Afro-Asian awakening stemmed. Tolstoy and Ruskin also influenced Gandhiji.

KEEPING THE DIVINE IN VIEW

The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunandana; while going, of Vaurana; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

—*Notes on the Bhagavad-Gita*, pp. 100–101

The essence of the instruction given in the *Gita* is to become devoted to Krishna, the God within, the Inner Ruler. The first and foremost essential of the spiritual life is an unshakable belief in the Deity within oneself and in the powers pertaining to that Deity. If we examine ourselves, many of us will find that we are too dependent on external things. Outer things and events control us instead of our controlling them. The idea of a personal god outside of man has led many into mistaken grooves of thinking and has killed reliance on the Inner Consciousness, the Real Self. Unless we recognize that no power in heaven or earth can help us or harm us, save ourselves, that no outside god will come to our rescue, no matter how much we pray to him or try to bribe him with "fruits and cakes," progress in the spiritual life will not be possible for us.

We have to apply to ourselves individually this teaching of H.P.B.: "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper." This Deity within is no vain breath or a fiction, but an immortal entity, the "Initiator of Initiates." In her very first work, *Isis Unveiled*, H.P.B. invited the attention of the public to this important fact:—

> The "Atman," the Self, the mighty Lord and Protector, once that man knew him as the "*I am*," the "*Ego Sum*," the "*Ahmi*," showed his full power to him who could recognize the "*still small voice*." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth .... even in the tortured and barbarous phraseology of the *Codex Nazaræus*, we detect throughout the same idea. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex*, as well as in the *Vedas*, in the *Avesta*, as in the *Abhidharma*, and in *Kapila's Sankhya Sutras* not less than in the *Fourth Gospel*. We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. (*Isis Unveiled*, II. 317–318)

In order to enter the Kingdom of Heaven the Immortal God or the Divine Spark within us has to be sought and brought into activity and expression. "Ye are gods," said Jesus; and his faithful echo, Paul, asserted, "Ye are the temple of the living God." This inspiring truth has been taught in one form or another by every Prophet, every spiritual Teacher. "Man, know thyself," has been the cry from time immemorial; and to know ourselves is to know God.

Seeking Divinity does not imply going anywhere, or doing some particular thing, or following some particular practice, or acquiring

much learning. It has to be sought by arousing in us the meaning of "Thou art That." Mr. Judge says:—

> ... every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. For by this practice you will gradually kill the false notion which lurks inside that the false is the true, and the true is the false. (*Letters That Have Helped Me*, Indian ed., p. 125)

That true part of our nature is beyond the intellect; it cannot be known by a reasoning process, by the rationalization of the finite mind. We have to use our intuition and "soar beyond illusions" if we wish to raise our consciousness to the plane of the Real. The more we divest ourselves of the illusory sense of personal isolation and the more we are devoted to the unselfish service of humanity, the more the thick clouds of illusion will lift and the nearer we shall approach to Divinity.

Gods we all are, each one of us; but conscious and operative Gods we shall become only when the presence of the Inner Ruler is felt and seen in every passing moment of our existence. Our real nature is a Being of Light. It creates, sustains and renovates. It is the True, the Good, the Beautiful. In *Gita* terminology, the Self, the Inner Guru, the Real Father, is "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend." Metaphysically, the Higher Self in us is a Triad—Atma-Buddhi-Manas, the three in One and the One in three. From Ishvara, the Eternal Monad, the Logos, the Ineffable Word, by the process of emanation all Monads come forth. But the representative of the Higher, the ray of Manas which is incarnated in us, gets enslaved by Kama; and, instead of building a bridge to the City of God, we go further and further away "from God, who is our home." Constant practice and dispassionate refusal to harbour selfish and lower thoughts, and immediately replacing an undesirable thought by a good one of the opposite character, so tune the mind that by degrees it spontaneously thinks on a high level.

Our teachers have taught that it is necessary to live more and more in the within and to value the outer, including the body, at its true worth. We allow the without to affect us overmuch. "The world is too much with us," in the words of Wordsworth. We must make it a habit to establish truth and purity as a basis for thought, and from that firm position we must see and value the without. The end in view should be to direct our gaze to the within where the Self is. But memory is a trickster and we are apt to forget the Self in the affairs of daily life. Krishna enjoins his would-be devotee to cultivate Right Remembrance:—

> When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and, having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit. (*Gita*, VI. 24–26)

In another place Krishna says, "Exercise mental devotion continually, and think constantly of me." This exercise of keeping the Divine in view—whether we call It Krishna or Christos or Atman or the Self or the Great Master or by any other name—has to be practised *continually* and not only at a set period of the day when we are engaged in study or meditation and when the outer world of the senses is shut off and the inner world of desires and emotions does not distract our attention. He who feels the nearness of Krishna in the routine of hourly existence is a real "man of meditation." How is this to be attained? Krishna offers the explanation in the following words:—

> Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. (*Gita*, IX. 27)

The first step toward continuous meditation is to do everything with attention. Concentration, the focusing of our gaze on the inner Centre, begins with attention. Attention leads us to punctuality and accuracy in all our acts; the feeling of "to do, to do," as Mr. Judge puts it,

makes us rush, and attention is the remedy, the way to slow down and become deliberate and rhythmic. This makes us eliminate many actions as unnecessary and examine our motive. So purity of causation has to be considered.

Now, we are doing something every moment: we are reading a newspaper or studying *The Secret Doctrine*; we are engaged in work or recreation; we are sitting or walking, eating or talking. We have to learn to be attentive to each of these functions: How do we walk—with what speed, what rhythm? How do we talk—fast or drawlingly, rhythmically or haphazardly? How do we eat—slowly and deliberately, or do we gobble the food without registering the taste? In all our functions there is an objective, outer process and a subjective, inner process. The drab, the prosaic, the unromantic aspect of daily life changes when we learn that the deeds we perform are not done by the body but are done by the Soul in and through the body.

Metaphysically speaking, every type of action, including our routine, prosaic and worldly duties, proceeds from and is rooted in an archetype. Every word or deed of ours proceeds from a thought and that thought has an archetypal origin. Thus daily waking up can be linked up with the return of the Ego to the body, and, further still, with the awakening which takes place at the dawn of a Day of Brahma after the Night of *Pralaya*. Everyday bathing ought to remind us of the necessity for inner cleansing and is linked up with baptism or the rite of purification. And is not the taking off of garments and the putting on of new ones reminiscent of the dweller in the body quitting its old mortal frame and entering into a new one? While eating we should think of the compassion and sacrifice of Mother Nature which made the food available for us; and if our body needs food, so do our mind, our heart, our soul. When we write, the brain directs our pen to form characters on paper; the brain itself is an instrument of the mind, the mind a vehicle of Buddhi, and Buddhi of Atma; and so it is in Nature: Purusha or Spirit uses the medium of Prakriti or matter. Our power of speech, too, has its spiritual counterpart and can be linked up esoterically with "the subjective Creative Force which, emanating from the Creative Deity becomes the manifested '*world of speech*' *i.e.*, the *concrete expression of ideation*, hence the 'Word' or Logos." If man is a miniature copy of the entire universe, every action of his, every thought he generates, every power he possesses, needs must be a reflection of Cosmic Ideation, Cosmic Forces and Powers.

Every day and as often as we can we should try to recall what action of the Supreme our own functions represent. This is a fascinating exercise. Such recalling requires our consciously linking ourselves up with the World of Archetypes or *Akasha*, the *Upadhi* of Divine Thought or Cosmic Ideation. Whatever our walk in life, whether we be clerks or professional men, manual workers or creative thinkers and writers, we should learn to look for the inner meaning, the spiritual reality, the invisible glory, behind all our visible, mundane and often irksome duties. This is what makes the prosaic poetic, makes the worldly romantic and holy. Our power of Imagination, Will, Thought, Aspiration or Higher Feeling, all help us in endowing our works with sacramental values. This is the real meaning of dedicating all our actions to the Krishna within us. This is the true implication of the expression "constant meditation" or "continuous worship" of the Divine.

All this may seem difficult at first, but it has to be done if we want to fulfil our mission as human souls. Periodic remembrance of the Divine gradually makes the remembrance permanent. Keeping the company of the Inner Ruler as often as we can, leaning on great ideas every time we finish one job and take up another, remembering and silently repeating for a couple of minutes a single verse from one of our devotional books, strengthens and renovates our consciousness. By study and reflection, self-examination and right resolves, we have to build an active spiritual Centre within us and live in that Centre. This brings us directly under the influence of our Higher Triad.

The feeling of nearness to Krishna, the best of friends, gives us a sense of security. The army of desires, however powerful and strong it may

seem to us at present, will one day have to be powerless before the might of Krishna. We may forget Him or abandon Him in our folly, but He will never abandon us.

If our heart is placed on the Divine, Its blessed influence invariably flows in and floods that heart. In the *Shanti Parva* of the *Mahabharata* is narrated an inspiring incident. It was after the Great War. Bhishma was lying in the field of battle on his bed of arrows. When Yudhishthira, who was already on the throne, went to visit Krishna, the Great Lord of the Universe was rapt in meditation. Yudhishthira found Krishna like a blue and resplendent cloud, robed in yellow silk and decked with celestial gems. He looked like a mountain blazing with beauty and splendour when the sun rises from behind it—still, motionless, in uttermost repose was the Lord; so much so that Yudhishthira was awe-struck and enquired if everything in the universe was propitious. He wanted to know why the Lord of Yoga, Yogeshwara, had to make *Tapas*. Krishna replied: "Yudhishthira, Bhishma who is now lying on a bed of arrows and who is like unto a fire about to go out, is thinking of me. Hence my mind was also concentrated on him." What an inspiring piece of knowledge this!

Krishna states that he who has attained to supreme devotion

> knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favour to the eternal and incorruptible imperishable abode, if he puts his trust in me alone.... There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (*Gita*, XVIII. 55–56, 61–62)

EAST INDIAN MUSIC

[The following is reprinted from *Theosophy* (Los Angeles), Vol. X, p. 138, for March 1922. It is an answer to an inquirer given by Robert Crosbie.—EDS.]

The question you submit, "Why is East Indian Music of a higher, purer nature than the music of other countries," admits the higher and purer nature, and seeks to know the reason for it.

I think that the reason is to be found in the fact that Religion itself had its origin in the East, so far as this humanity is concerned, and that it has remained as originally recorded by the ancient sages; notwithstanding the other fact that portions of the ancient records have been used as bases for numberless sects. When we realize that the fundamental teachings of the East were based upon the knowledge gained by highly evolved beings, and that this great knowledge necessarily points the way to a higher and purer life, it follows that specific applications of this knowledge would be made in every department of human expression. Both speech and music are based upon feeling; all beings "feel," but there is a wide difference in the ideas upon which feeling is based. A Religion which teaches original sin, separateness and irresponsibility, would inevitably bring about in the minds of its adherents correspondential feelings and expressions; whereas in a Religion which teaches Non-separateness, unselfishness and service, speech, music and all expressions of life would flow from the feeling which those qualities engender. It is the ideas upon which the faith of beings is fixed that make all the differences in human expressions.

While the West is beginning to recognize in ancient East Indian music ennobling qualities, the full beauty and meaning of it will not be grasped until the West first recognizes, adopts and applies the principles of the Ancient Wisdom-Religion. It has yet to be understood by Western minds that the Sanskrit language is a scientific one, wherein every letter has its value and meaning, and every word is a "nature picture," bringing before the reader or hearer who understands the language, the essential nature of that

for which the word stands. If, then, Sanskrit is so scientific and expressive, what may not be predicted of ancient East Indian Music, when it is better understood? The higher the ideals, the higher and purer will be thought, speech, actions and expressions of every kind. R.C.

"BLEND THY MIND AND SOUL"

The *Book of the Golden Precepts* advises the aspiring devotee to "search for the Paths." The Inner Life begins with enquiry and search (*cf.* the *Bhagavad-Gita*, IV. 34). The roads of a city like all material ways lead outwards, and the rotundity of our earth brings the wayfarer back to the place he started from. The religious pilgrim bound for Kashi or Mecca also returns to his home to continue the routine of his former living.

The Esoteric Philosophy confirms the intuition of the mystic that the Path to Soul-life is an Inner Path. Sages have taught in allegories that the Inner Ways exist, and that there are milestones in the inner world as in the outer.

The Voice of the Silence refers to the Path of Liberation and of Renunciation; also to the Paramita Path and the Aryahata Path. The would-be chela is asked to begin the "search for the Paths"; but there are conditions for the very search:—

> Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

Preparation for the Inner Pilgrimage should not begin unless we have cleansed our heart in needful measure. The "heart" of the embodied soul is his "discerning power," which is *tamasic*, dull and befogged, obscure and mistaken; or *rajasic*, incapable of deciding what should be eschewed and what accepted; or *sattvic*, having knowledge of what to do and how, and also of how to hold fast and how to set the soul free. Therefore the cleansing of the heart consists in purifying our perceptions, in acquiring the pure and true power of discernment.

Now our passage names three pairs: (1) the real and the false; (2) the ever-fleeting and the everlasting; and (3) Head-learning and Soul-wisdom, or the "Eye" and the "Heart" Doctrine.

To overcome the limitations of worldly perception and to unfold higher discernment is the preliminary task; this preparation for the journey is necessary before the first step is taken on the Path that winds uphill all the way. This preliminary task involves the discarding of useless belongings that would make the journey almost impossible, and the making ready of our mental luggage.

Self-purification depends upon Discrimination, *Viveka*, which is the first necessary mental quality named by the great Shankara in his *Crest-Jewel of Wisdom*. What is the Real? The Changeless is the Real. Truth is changeless; it is everlasting; it does not pertain to the past, the present or the future, but to timeless duration, the Eternal Now.

There are two types of knowledge, designated as Head-learning and Soul-wisdom. The former is called the "Eye" Doctrine, for the personal man uses his mind depending upon the data his senses supply. Soul-wisdom is called the "Heart" Doctrine, for it is in the Heart that the inner Wisdom of the Soul, the Silent Thinker and Watcher, springs up spontaneously. The Man "for whom the hour shall never strike" "*knows*, for it is knowledge." The great Meister Eckhart's statement is illuminating in this context:—

> Hearing draws in more, seeing leads out more, the very act of seeing. In eternal life we are far more happy in our ability to hear than in our power to see, because the act of hearing the eternal Word is in me, whereas the act of seeing goes forth from me: hearing, I am receptive; seeing, I am active.

Ignorance is a hindrance and a handicap for the mundane man who desires to get on in this world. To compete and win the race in ordinary life—that is his objective. Correspon-

dentially, Head-learning is a handicap for the aspirant who strives to obtain Soul-wisdom, to retreat within to the cave of the Heart.

An ignorant man can get at his innate ideas and divine intuitions, but a man of head-learning cannot do so. His false knowledge, relative knowledge, partial knowledge, is different in kind from Soul-knowledge. The latter is not an extension of Head-learning. Head-learning hinders the aspirant; for him it is worse than ignorance. There is one aspect of relative knowledge which may aid the mind seeking Soul-wisdom. The latter can act as a guide and an illuminator by showing what is true in relative knowledge.

> The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

The unified wisdom is registered in *Akasha*, the Divine Astral. Its beams reflected on earth are the seeds of Wisdom. Every human mind is a ray of the Soul, and in every incarnated existence that mind carries within itself the seeds of Wisdom. The weeds of passions, prides and prejudices prevent their sprouting. The atmosphere necessary for the action of the seminal principle in the seed is absent. Men and women do not live; they only exist and go through life; they pass through numerous experiences but fail to learn the lessons. The mind requires the breadth of vision resulting from the assimilation of universal ideas. It also requires the depth and the insight born of noble feelings which are impersonal. Thirdly, the mind needs the beneficent influence of the Magnetic Star of the World of Spirit. The navigator using his compass is aided by the pole-star; the incarnated soul must learn to use the Spiritual Firmament, *Akasha* or the Divine Astral, which moves majestically and infallibly round the Spiritual Magnetic Pole, the Logos, *Verbum, Shabda Brahman*. There flow to humanity on earth from the *Akashic* firmament rays of Wisdom-Light which issue from the Diamond Soul, "the Lord of all Mysteries." These rays may well be called Lines of Force. Just as from the sun innumerable beams stream forth, so from the Diamond Soul rays of Wisdom radiate. Their collective manifestation is *Akasha*.

The human mind is compared to a mirror. It is a ray of the Shining Soul. The mirror would reflect the light, but the dust of false knowledge, the dirt of passions, the ashes of moral death, are allowed to cover the mirror. Nothing but knowledge of the Occult Science or the Esoteric Philosophy enables a man to brush away the dust and wash away the dirt and the earnest neophyte can use the very ashes of death to polish the mirror and make it reflect the True.

The beginner is advised to seek the process which will enable him to blend his Mind and Soul. In this process the exercise of self-examination plays an important part. It is said that "one looking at his face reflected in a dirty mirror becomes anxious and opines, 'I am he.'" When in self-examination we see our ugliness, viciousness and falsehoods, have we the courage born of intellectual honesty and moral probity to face them? If we have not, we shall fail. But if we say, "Out of this ugliness beauty shall be created; out of this viciousness moral power shall arise; out of these falsehoods the voice of truth will be heard," then the day of our redemption draweth nigh.

Theosophy is instinct with the grand Power of Masters' Ideation; in the recorded writings of H. P. Blavatsky, William Quan Judge and Robert Crosbie is to be found that Power, easily available for the men and women of this cycle. In these writings we must not merely seek information, or even instruction; we must try to tap the Power of the Great Ones enshrined in the records. And then we shall be able to appreciate the heart-pouring of the devoted disciple.

> *When I was blinded by the dark fiend of ignorance, Thou, O Lord! opened my eyes with the collyrium stick of Wisdom. Salutations to Thee, O Master.*

THE INDIAN CONCEPTION OF GOD

[The following essay, reprinted from *The Aryan Path*, Vol. I, pp. 378-382, for June 1930, will provoke thought in the earnest Theosophical student if he also considers the following extract with which *Discourses on the Bhagavad-Gita* by T. Subba Rao closes:—

> The philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith....If you examine these customs by the light of Krishna's teachings, it must appear to you that, instead of having Hinduism, we have assimilated a whole collection of superstitious beliefs and practices which do not by any means tend to promote the welfare of the Hindu nation, but demoralize it and sap its spiritual strength, and have led to the present state of things, which, I believe, is not entirely due to political degeneration.
>
> Our Society stands upon an altogether unsectarian basis; we sympathize with every religion, but not with every abuse that exists under the guise of religion; and while sympathizing with every religion and making the best efforts we can for the purpose of recovering the common foundations that underlie all religious beliefs, it ought to be the duty of every one of us to try to enlighten our own countrymen on the philosophy of religion, endeavour to lead them back to a purer faith—a faith which, no doubt, did exist in former times, but which now lives but in name or in the pages of forgotten books.
>
> —EDS.]

[Professor Sten Konow, PH.D., of the University of Oslo, Norway, is well known for his Oriental scholarship, especially along philological lines. He is the author of several books and numerous articles, and his latest contribution to learning is the editing of the Kharoshthi Inscriptions published by the Indian Government at Calcutta.

We do not know any other single factor which makes so great a difference in life, individual or corporate, as the conception of Deity. "Understand a man's God and you understand him," it was once said. In India, especially among the Hindus, the monotheistic concept, producing the ludicrous notion of a personal anthropomorphic extra-cosmic being, fortunately does not prevail. Monotheism is very unphilosophical and lands the believer in a variety of superstitions. Professor Konow well points out how an Omnipresent Deity is the basis of all religious thought among the Hindus. The Hindu Pantheon is a descriptive record of the innumerable powers, creative and compassionate, or destructive and cruel, which prevail in Nature.

In the Vedas, Brahma-Sutras and Upanishads, as in modern Theosophy, Deity is defined as an Omnipresent, Eternal, Boundless, Immutable Principle. Writes H. P. Blavatsky (*Secret Doctrine*, I, p. xx):—

"Esoteric philosophy proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable."—EDS., *The Aryan Path*]

India is known as the home of polytheism. Countless gods and godlings are worshipped by the people, and even animals and lifeless objects are honoured with pious offerings. India has given rise to religions where man is told to strive for salvation without the help of any superhuman agency—religions which have been characterized as atheistic. From India we hear about thinkers and seers attempting to realize a mystic union with an all-pervading reality, in a spirit which few people would hesitate to term pantheistic.

Some difficulty has, therefore, been experienced by those who have tried to trace notions and ideas corresponding to the monotheism underlying Christianity, and by missionaries who wanted to translate the Bible into Indian tongues and to find an adequate equivalent of the word "God."

The difficulty is a double one. In the first place no Indian religion, not even Buddhism or Jainism, denies the existence of the many gods. Where the atmosphere seems to be almost monotheistic, the one God has numerous deities

at his side. The famous hymn of the Shvetashvatara Upanishad, which everyone who visits a Brahma Samaj Temple will hear, sings of the Lord of lords, the great Lord, the highest Deity of deities. And in the *Ram-charit-manas*, Tulsi's sublime hymn on Rama, his God, Rama himself, declares that he worships Shiva, and that nobody is so dear to him as He.

In the second place Indian cosmology only knows perishable gods. The life of the universe can be divided into several vast periods, and at the beginning of each period new gods appear, to be dissolved together with the universe at the period's end.

In spite of all this, modern Indians speak of God, the supreme Ruler and Lord of the universe, in terms which remind us of real monotheism.

Many years ago I met an Indian barrister at Trichinopoly, a highly educated gentleman with a modern European training. Just outside the town is a hill, which is looked upon as a linga, the symbol of Shiva. The government had just given permission to quarry stones on the hillside, and some blasting was going on. My friend then asked me what I thought of a government permitting people to blast away parts of God's body. He said "God," and not "Shiva," and he was quite in earnest.

His words set me thinking, and I was reminded of some utterances by prominent Indians. When Dayanand Sarasvati in his youth saw a mouse eat of the offerings before Shiva's image, he was astonished that such things could happen in the presence of the all-powerful god. His father then explained that Shiva himself is enthroned on Mount Kailas, where, however, men cannot nowadays see him. Therefore they put up images and lay down their offerings before them. And in his mercy the great god accepts them as if they had been brought to his presence. The meaning is clear: There is a mystic and nevertheless real connection between the god and the image or symbol, and God is both in and outside —he is, in fact, omnipresent.

This view is in thorough agreement with Vivekanand who denies the existence of polytheism in India. You may listen, he says, in any Hindu shrine, and you will hear how all God's qualities, even omnipresence, are attributed to the local image or symbol.

It is evident that our terminology is only partly applicable to India, and also especially that such monotheistic ideas as may exist in that country should not necessarily be supposed to be of the same kind as those current in the world of Christianity. Nor should we wonder if we were to find that the Indians themselves do not always answer the question about God and His nature in the same way. The well-known visionary, Ramakrishna, was once asked whether God is a person or a spirit or something else. And the answer which he was finally prevailed upon to give was to the effect that He *is* a person to those who can only conceive of the highest power as wielded by a person, while He is a spirit to those whose idea of divinity is spiritual, and so on. He was himself firmly convinced that he had seen God, face to face, in various shapes and forms, as Krishna, after having trained his mind according to the views of the Krishnaites; as Allah when he had long conformed himself to the teachings of Islam, and as Jesus after having imbibed the tenets of Christianity. The visions were different, but the reality was always the same. Krishna, Shiva, Allah, Jesus, they are all different aspects of the same God, and He is ever present in the image or in the symbol in such cases where the worshipper cannot rise to a conception of God as separated from them.

Such notions are by no means the exception in India, and it becomes evident that we must try to change our angle of vision if we want to grasp the religious mentality of the Hindus. Indian religiosity is the result of a long and unbroken development, which is peculiar to India and the various stages of which have all left their marks on the religious mind. The religious experiences of the various seekers of the past remain as latent forces and tendencies, just as, according to the Indian theory, the doings and experiences of past existences influence our present life as *samskaras*, *i.e.*, as regulating impressions, forces and tendencies. And it is not only the strictly religious experience of the past which acts in this way. The creations of devout singers and poets, the

rich treasures of religious and semi-religious tales and lore, give also their colouring to the mental picture of the highest. In other words, we must try to understand India's past in order to grasp the conceptions of the present day.

Much has been written about the ancient Indo-Aryan conception of divine power. There is, however, a general consensus of opinion to the effect that the gods which we learn to know in the *Rig-Veda*, the oldest songs of the Aryans, have few distinctly personal features, wherefore they were not pictured in images or statues. They are often indistinguishable from the power or activity for which they stand, and their names are usually adjectives or nouns of agency, bearing reference to such powers. Some of them are apparently vague personifications of abstract notions, such as *Manyu*, Wrath; *Kama*, Desire; *Tapas*, Glow, Ardour; *Shraddha*, Faith; *Anumati*, Approbation; *Aramati*, Devotion; *Nivriti*, Dissolution; *Kala*, Time; *Aditi*, Boundlessness, etc. Similar conceptions are also found on Iranian soil, such as *Haurvatat*, Health; *Ameretat*, Immortality, etc., and they are evidently pre-Indian.

A similar way of conceiving various ideas is, it is true, occasionally met with also in Europe, where various virtues are sometimes spoken of as if they were independent, semi-divine entities. The ancient Aryan frame of mind was, however, of a somewhat different description. What we call an abstract notion was to the Aryans rather a force, a fluid or an element, with its own independent life. Thus sin was more or less a kind of poisonous matter, and Karma, action, is in the Jaina system a fluid or stuff, which may enter and transform men. And in Nyaya philosophy Time and Space are classed with Earth, Water, etc., as substances.

Such apparently abstract entities and deities help us to understand the value of the oldest Indo-Aryan gods. They are vague personifications of forces and powers and really indistinguishable from them, as when Indra is called *Shavasah Sunu*, the son of Valour, *i.e.*, in reality Valour itself.

Such gods, therefore, had in themselves the germ of universality; and might, in favourable circumstances, especially when their sphere of activity was wider than usual, become the sole rulers of the universe. Such is to a great extent the case with gods such as Vishnu and Shiva, whose worshippers often think of other gods simply as manifestations of them.

The conception of divine power was further influenced by the state of things in the human world. An old Indian stanza is to the effect that the food that man takes, the same food his deities take. That is to say, the pantheon, the divine world, is a replica of the world of men. Those in power on earth were chiefs and kings, and the gods were consequently conceived of as powerful kings. And when, already in pre-Indian days, a larger organization came into being, with an over-king as suzerain and minor kings as subordinate rulers, this new state of things was reflected in the pantheon. The great god Varuna is characterized as *samrat*, paramount sovereign, and Indra becomes the king of the gods.

This attitude might lead to a kind of monotheism, or at least to the belief in one supreme God. And such views have no doubt been at play both in Shaivism and in Vaishnavism, and probably also in the so-called bhakti-school, the religion of devotion to Bhagavat, the god of love and mercy. India's history through the ages did not, it is true, add strength to such tendencies. The idea of a universal ruler usually remained as the unobtained and unobtainable ideal of individual princes. But still the ideal was there.

The chief factor in the development towards unity is, however, another feature in the religious mentality of India. Even before their migration to India the Aryans felt the existence of a universal law behind the phenomena and behind the gods. They called this law or force *rita*, the same word which has become *asha* in the manuscripts of the Avesta, and some of the principal gods were characterized as guardians of *rita*.

Rita is manifested in the sacrifice, and the idea has certainly been further developed and strengthened through the growing importance of

the sacrifice, which would, in its turn, be unthinkable without a vague notion of some law pervading the universe.

The chief thing in this connection is, however, that *rita* is not simply said to have been created by the gods, but often seems to be conceived of as older, as more original, than they are. It is of the same nature as *satya*, truth, that which was and is and always shall be, the abstract idea, or rather the essence or element of reality and eternity, which may pervade gods and men, who then themselves become *satya*. It reveals itself to man, and the final aim of Yoga and of most Indian seekers is to realize it by direct intuition.

This *satya* is, in spite of the many manifestations, one, a unity, the fixed point in the ever-changing phenomena.

It is well known how such thoughts have played a prominent role in India. Behind the apparent manifoldness, there is a primeval unity, a common fountain from which everything has sprung. It has been called *Brahma* or *Atman* or *Nirvana*, etc. The designations and the conceptions may change, but everywhere we find the same tendency, and this way of viewing the universe has made itself felt everywhere, not only in the case of thinkers and seers, but also, as an undercurrent, in the mind of every Hindu.

This angle of vision also becomes important for the conception of divine power. It is characteristic that the ancient word *deva*, god, has more and more been replaced by the derived term *devata*, formed from *deva* by adding the abstract suffix *ta*, a change in the religious terminology which we can trace already in ancient texts. The original meaning of the word *devata* is "godhead," "divinity," "divine element," but the word is generally used in the sense of "deity," that is to say, a being pervaded by godhead.

We are here face to face with the same mental attitude which we found in the oldest Indo-Aryan period, further developed under the influence of the common trend of religious thinking. The ancient gods were the bearers of various superhuman forces, the semi-personal aspects of the underlying elements, of some power-fluids, or, as we should say, of the underlying abstract ideas. In the same way the general term "god" is vaguely conceived as a bearer of "godhead," of the abstract idea of godhead, which is older than any individual god. We must only bear in mind that what we call abstract terms rather signify self-existing realities.

A parallel will make the matter clearer. The word *sarkar* is used in India in the sense of government, ruling authority. To the popular mind *sarkar* is a mystic power wielded by the different officials whom it pervades, wherefore every official is himself addressed as *sarkar*. On the other hand, the popular usage and everyday experience about individual persons as bearers of power reacts on the conception of the underlying idea, and the semi-abstract *devata*, godhead, easily gets a personal colouring. This is especially the case in such religions where the importance of the individual teacher, the promulgator of godhead, is prominent and when religious devotion is a leading feature, as in the wide-spread Bhakti-religion.

Whether such is the case or not, however, the general attitude is the same. There is only one really existing divinity, the eternal principle of godhead or the constituent element in everything that is divine, and this is God. He, or, as others would say, It, has many faces or *pratikas*, through which He looks and is beheld by men, with their material eye or in inner vision. We may call Him Vishnu or Shiva or Kali or by any name we like. But He is everywhere the same and everywhere really existent, even if we behold Him in an image or a symbol, or in a human being who has succeeded in freeing himself from everything that is subject to change and annihilation and merging into the eternal infinite, the essence of all that is real and powerful.

STEN KONOW

THE HEALTH OF THE PERSONAL MAN

IV.—IDEATION AND IMAGINATION

Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby.—MASTER K. H.

The Imagination is the picture-making power of the human mind. In the ordinary average human person it has not enough training or force to be more than a sort of dream, but it may be trained. When trained it is the Constructor in the Human Workshop.

—W. Q. JUDGE

Each human being, from the savage to the sage, has the two powers of ideation and imagination. Also, he has a dual nature: the lower personal and the higher Individual. Therefore both ideation and imagination are also dual, higher and lower. Higher ideation and imagination work from within without, from Individuality to personality; the lower work from without within, and not only fail to reach the higher but burden the embodied soul with gross *skandhas*.

The personal man's imagination is mostly phantasy and fancy; it interferes with his labour of controlling, purifying and raising his thought and ideation. His ideation is subject to the inclination of the senses, which cause impulsive speech and actions, and moods of doubt, laziness and selfishness.

The Individual Man's imagination is "the plastic or creative power of the soul" (*Isis Unveiled*, I. 396). It is called "the master power" (*The Ocean of Theosophy*, p. 50), and is described as "one of the noblest faculties in man" (*Vernal Blooms*, p. 111). It is the human soul, Manas, the Thinker, aided by Buddhi, who uses imagination.

Personal and lower ideation is the creative activity of the *skandhaic* lives, of the *tanhaic* elementals. It is the faculty of phantasy or *Vikalpa*, rooted in sense-longings or *Vasanas*. Indulged in without a proper check and used unconsciously, phantasy becomes automatic and ultimately is consciously indulged in. These moods and this activity correspond to the lower memory related to the Astral Light.

Individual or higher ideation is the creative activity of the Manasic Ego, by which he influences, impresses and inspires the personality. This is true imagination or *sankalpa*, and we can glimpse its character in the old expression *Kalpana-Taraka-Shakti* of the real Raja Yoga. This power creates images by Will, Thought, Feeling or Aspiration. These correspond to the higher memory related to the Divine Astral Light or *Akasha*, the Celestial Library of Living Forms of Pure Wisdom.

The personal man has remembrance and can recollect what he has forgotten, by the help of the lower memory of the Astral Light, exercised mostly unconsciously to himself. The Individual Human Soul, connected with the Celestial *Akasha*, has the faculty of reminiscence. When the personal man leans more and more towards his parent, the Individual, and, conquering the lower, extricates himself from Kama, he attains to the state of the *Antahkaranic* Being, and when ready may acquire the knowledge about the nature and character of the imagination power, referred to above.

This is the metaphysical and philosophical basis of the subject under consideration.

Ideation and imagination are like the two wings of a bird. They enable it to descend to the lower levels or to ascend to heavenly heights. These two wings are Wisdom and Compassion for the Individual, and worldly knowledge and worldly love for the personal. The higher two form the Heart Doctrine and the lower pair makes for head-learning. Egotism, pride and possessiveness often spring from head-learning or worldly knowledge. This creates the "Great Heresy." Altruism, humility and generosity spring from Heart-Wisdom, the Divine Wisdom of the Great Fraternity, of the One United Lodge of Adepts.

Man stands between the demoniac and the divine. By lower ideation and imagination his nature becomes demoniac, and if he persists he degenerates into a demoniac intelligence whose dire fate is referred to in Chapter XVI of the *Bhagavad-Gita*. H.P.B. speaks of the soulless man as the denizen of *Avitchi*. By higher ideation and imagination man's nature becomes divine. If he perseveres in developing his divinity he becomes as one newly born, enters the Path, learns to liberate himself from the delusions of the lower and to tread the Paramita Path of Renunciation and Compassion, and dons the Nirmanakaya Robe of Supreme Glory.

Man's *skandhaic* ideation (it is cerebration only) expresses itself in selfish feelings, in separative thoughts, in speech of the worldly type (diplomatic or devilish) and in acts of rivalry and competition performed with a view to gaining possession of what others own. His thought-images are as hard as iron, turbid in colour, harsh in tone, chaotic in character, and they have the power to entangle him more and ever more.

Theosophical Wisdom is in the world to warn man, to draw his attention to the inner worlds of head and heart, to guide him to the knowledge about his Inner Ego and his Higher Self; further, to enable him to purify his own *skandhaic* nature, to reshape his personality, to gain the second birth and become as one newly born. Ordinary reincarnations in different personalities assume a new meaning and a new purpose. The student's attention may be called to the reincarnation doctrine expounded in the *Bhagavad-Gita*, in Chapter II and also in Chapter VI.

The Esoteric Philosophy of Theosophy is fully practical. There is no other body of knowledge so completely practical. The development of our thought-power by the study of right knowledge, the unfolding of the image-making faculty by right exercises for the routine of mundane existence, and the living of the life celestial while in the world of *maya* and mortality—these are offered by Theosophy.

Right thoughts and right feelings naturally evolve, from within without, Right Speech. The centre round which right speech revolves is hinted at in the concise but very profound statement: "Thus have I heard." Right thought and right feeling, regularly and perseveringly maintained, naturally lead us to the seeking of the Scriptures, the Holy Writ of Theosophy. There is not a subject, not a problem, not an event, on which Theosophy does not offer right knowledge. Therefore the practitioner must seek for knowledge "heard" from Theosophy, at every turn, every hour of his life. The statement, "Thus have I heard," is far-reaching. The habit of seeking every time what others have heard, read, learnt, taught, is important and necessary. It saves us from pitfalls; it enables us to understand; it teaches us how to resolve conflicts of duties and to perform our own Dharma; it leads us to the great liberating idea of doing deeds, *karmas*, without creating bondage.

Right imagination enables us to trace every deed to its archetypal soul. The common tasks of waking and sleeping, eating and exercising, bathing and dressing, talking and listening, etc., etc., are not merely mundane and *mayavic*. They are related to their celestial souls: manifestation and non-manifestation; soul-learning and soul-assimilation; sacred bathing or baptism; donning clothes of right morality and ultimately the Robes of Glory; becoming pupil-teachers so that we may become true *shravakas*; and so on. Performing sacramental deeds all day long, we grow in holiness and our faculty of imagination grows strong. At this stage our enemy is memory —remembrance of the mundane and forgetfulness of the spiritual.

Esoteric Psychology is recondite. What is given above in simple outline has its deep esoteric aspects. There is one piece of instruction very valuable for right practice in H.P.B.'s article "Psychic and Noetic Action"; we quote a key passage:—

> The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the

"animal" which it informs, the man of flesh. (*Raja-Yoga or Occultism*, p. 67)

Our brain and our heart "are the organs of a power higher than the *Personality*."

Robert Crosbie's words convey in simple form what is implicit in H.P.B.'s profound sentences which follow the above-quoted passage:—

Our brain is the finest material instrument we use. It, like everything else we use, is an evolution. It is the organ of thought on this plane of substance where we are now acting. If we think high and noble thoughts, then our brains become very susceptible to that kind of use. (*The Friendly Philosopher*, p. 346)

IDEAS AND WORDS

What is the relationship between ideas and words, between ideas and the mind which formulates them? Have we here the triangle again, spirit-matter-force, spirit standing for mind, force for spirit in action, and matter for that which makes the form? Or again, imagination-will-action?

It is certain that nothing can appear which is not already in existence in the subtler planes of Nature. Nothing can manifest except what is in the Divine Mind, since in It are embedded the seeds of future growths. All knowledge is contained in the Divine Mind. All evolution is the unfolding of the seeds' potentialities in the soil of life.

But, just as a seed struggles to burst its limiting wall, as the bird the shell which limits it, as the young of the animal or a human baby pushes itself out of the encircling womb, so innate in every limited form is the urge to express its potentialities and reach to the "beyond," to bind itself to the outer world. Too often man becomes limited by the outer world and must struggle to free himself again and again.

Yet limitations, limiting walls, are necessary to protect from evil and, in the end, to prevent absorption into the ALL. What is necessary for us is to learn what walls we want to create and what to break through.

It has taken Nature, through the process of evolution, countless ages to build the perfect form of man. It will take man countless ages to break through that form! But the form is very necessary at this stage of evolution, for only with a limiting wall can identity be maintained, and, without identity, experience cannot be built into the Soul. Evolution implies the recognition of the use of the limitations. Electricity is present everywhere, but it is of no use to man until it is limited and directed. Air, which is everywhere, is of no use to man until it is limited by the body through which it passes. Water can destroy unless it can be limited by land or directed into channels.

Limitations are, therefore, necessary. They are the forms in which life dwells, through which experience is gained. They are the Word made manifest, the Divine Ideas printed on matter. It takes Father and Mother to "spin a web," bringing the manifested Universe into being.

On the plane of mind man is a creator. When Manas was lit up, for the first time in his evolutionary journey he could express himself in words and not merely produce sounds. His higher mind ascends to the planes above, where Ideas are living Intelligences; it communicates these ideas to its lower representative, and we say we have a thought. These ideas man paints, carves in stone, expresses in music or in words. But man always paints, carves, writes what he has caught of the archetypal idea in *his* mind, and hence the often distorted result. Only a genius has the power to paint, carve, or write a clear and faithful representation of the true ideas. This is because he has perfected the idea in his mind; he has sought after the truth behind his ideas, hidden in matter, and, freeing himself from all limitations of matter and illusion, he is able to portray perfectly the Divine Ideas.

The Great Teachers have developed this power to perfection. Their words remain alive for

centuries because they are capable of stirring the mind and heart of the reader or listener who struggles to get at the life behind the form.

Here we come upon another factor: the capacity of the reader or the listener to get at the idea behind the words. As H.P.B. says in the Introductory to *The Secret Doctrine*, "Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt."

What are words? A combination of letters. What are letters? It may be said that they are different strokes, but is that all? If we pronounce a letter aloud, a sound is produced, and each letter has its own sound. Sound is an audible vibration, but there must also be aspects of the sound which are imperceptible to our senses, for vibration is not limited to this plane of matter but affects the invisible planes as well and reaches the very boundaries of the universe. There is thus a relationship between every letter and the farthest star, the planets, other human beings and in fact all Nature. To utter a letter is to bring it to life and activity. Combinations of letters also make their distinctive sound and have an effect on the subtler planes of Nature as on the physical; *e.g.*, the effect of a song or any kind of music on the physical bodies of the listeners as on their emotional and mental states. Sometimes an idea cannot be expressed in one word but a sentence is needed. The poet uses his words sparingly, but it may take the reader hours to understand the words, to find out the idea which they clothe.

Therefore, apart from the difficulty of expressing ideas accurately in words—which, it must be remembered, limit the idea—it is necessary to search the words for the idea. The reader or listener must learn to look on the words as a means of contact with the author's or speaker's mind. Sometimes we give our own interpretation to what is written or said, and thus miss out the real meaning intended to be conveyed. We must learn to look upon the words we read or hear only as a means to direct our mind to the idea which they are intended to express. So much haggling takes place over whether an author or speaker has expressed his idea correctly, or whether it could have been expressed differently! The point is, can we get the idea he has tried to express? If so that is all we need. It is most probably our own mind that needs adjusting, our own knowledge, experience and consciousness that need educating!

To grasp ideas clearly we need a pure mind, unaffected by personal notions and uncoloured by prejudices and preconceptions. We need to develop the power of right ideation and imagination. This will bring our reflective mind in touch with true ideas. Catching them, building them up in the fabric of our own mind, requires constant effort. Finally, the capacity to express them faithfully in words comes through care and practice. It is our task to learn to use words until they become "words of power." *Mantrams* are just that; they are words of power which embody true ideas. What often looks like a string of sounds or letters may strike a note which resounds through the world because it is the embodiment of a truth. At the other end of the scale, a slogan can rouse violent emotions in a crowd; revolutions often start from the idea expressed in a slogan. Business people use this power to sell their goods, and we of the U.L.T. use it when we read the Declaration or give it in our own words, or when we express the great ideas of the Three Fundamentals.

It can be seen, also, that we coin new words to express new ideas. We have a scientific language, a poetical language, religious terminology. H.P.B. said that we should familiarize the West with many Sanskrit terms embodying spiritual ideas, for which there are no equivalents in other languages. Mr. Judge has asked us to "use with care those living messengers called words." All students of Theosophy have a great responsibility in that they are the passers-on through words of the great spiritual truths handed down from age to age.

"NON-ABSOLUTES" *

The book is interesting and certainly instructive. To the student of Theosophy it is an indication of what the modern philosopher thinks. Couched in pleasing language, it is more than a mere dissertation upon an abstruse subject. It is in fact the heart-pouring of a Soul trying to reach out to the realms of the Unknown which neither sense nor intellect can touch, much less fathom.

The author seeks a solution to the vexed problems of existence and seems at times to proclaim that he has found it. "Non-Absolutes" is but the fabric which the intellect has seized upon to go beyond the forms and shapes of things to where there is a gleam in the distant sky and the promise of an effulgent dawn. The elfin lights and will-o'-the-wisps of the mystic can hardly satisfy the yearning gaze of him who, looking past the summits of his familiar mountains, tries to pierce the empyrean blue for a vision of the hidden and a promise of the Unknown. In all ages, fancy has lent wings to the intellect and made it soar to altitudes which it is given to the very few to explore. Yet, the intellectual wing has always had its limitations and, finding no final solution, it has with ineffectual beatings fallen back to the comparative safety of its familiar hill.

But there are others who have sensed that there is yet another faculty in man which can provide the grand motor power which can push the soul-searchings farther, deeper, wider than can the tardy processes of ratiocinative thought. Intuition is a master faculty in man and can carry him who possesses it past barriers which seemingly appear insuperable. To such an one, Nature becomes the grand ally, the intelligent participator in his search for the Illimitable and the Infinite. To such, the Absolute is a necessity and the "Non-Absolute" a distinct phase in manifestation that has a place to fill and a duty to perform.

It is true that the author seems to feel that he has succeeded where others have dropped back with tired wings; that, having tried the Eastern and Western approaches to the great metaphysical concepts of the Ultimates and finding these to yield no results, he has evolved out of his own genius a system that coheres and a philosophy that synthesizes. And yet, the mere lifting of one veil is hardly enough. The intuitive knowledge of the *Samadhi* and *Turiya* states needs no argumentative apologies or the plaudits of the multitudes. True Wisdom is *sui generis* and has always existed from time immemorial. The modern philosopher is too prone to think that he ploughs a lone furrow and that he ventures into virgin fields untrod by human foot. This is where the modern philosopher makes his initial mistake and, making it, vitiates his whole effort.

If there is a plan to this Universe, if there is a Law which has held the divergent and chaotic elements together, can it not be inferred that there must have been, nay, that there needs must be, the Knowers and Keepers of that Law who guide it intelligently along the crests of cycles? Theosophy asserts that such human Intelligences exist and have a part in the divine governance of things. The "Opened Eye of the Dangma" of *The Secret Doctrine* is to be understood and His high estate envisaged. Therefore it is no dogmatism, no blind faith, which makes us say that these Great Beings have existed and still exist—men who have mastered the secrets of Nature; men, moreover, who must have presided over the great evolutionary upsurges æons before our day and age. It were therefore presumptuous for us to say that before us no human agency had penetrated into the arcana of Being and Non-Being, that no human entity had reached to that consciousness which for our Universe is the highest achievable. Better were it to say that our own intellect cannot soar higher than the limitations we have placed on it by the thousand-and-one obstructions which are anathema to the Divine and the Absolute. Any earnest student of *The Secret Doctrine* will find that the Stanzas of Dzyan go further than the

---

* *Non-Absolutes.* By BASANTA KUMAR MALLIK. (Vincent Stuart Publishers, Ltd., London. 295 pp. 1956. 26*s.*)

highest intellection of philosophers and, further, show a consistency which proves itself in the sameness of its workings in the macrocosm as in the microcosm.

The yearning Soul when it aspires towards the Divine moves in realms which lie beyond the intellectual horizons. Those who have passed these horizons have left their sign and impress on things, have left records for those on the other side of the formidable portals that separate the ordinary world from the sacred and therefore secret realms of life. For, secrecy, though it be alien to the reasoning of the philosopher, is a rule of the Inner Sanctuary imposed by the very laws which sustain life. Records of this mysterious knowledge have always existed and can still be traced in the works of the pre-Homeric poets as in those of the master craftsmen who sanctified the Mysteries of Egypt and of Greece. And yet, these works can hardly reveal anything to the cold intellect of man. The Soul is its own Law and its own Interpreter. The Spirit of man cannot translate its message in a language foreign to the mystery language of the Highest. This Law has always remained inviolate, and many a wise one like the meek Jesus had to veil his teaching under myth and parable. The *hoi polloi* are strangers to this language, are in fact divorced from this superconscious plane by the barriers which in their ignorance they most prize —Reasoning and Intellect.

Books such as the one under review do not need criticism or even reviews. This must no doubt be so because the smouldering fire of yearning catches flame as it dwells upon the grand Ultimates, and the awakened man seeks by the very force of his aspiration to reach beyond the plane of the purely mundane and the personal. They exist because the Soul of man exists. Yet, the knowledge which comes, however partial, however ethereal and delicate and impalpable, must be woven into the fabric and vesture of man's existence. If that were not possible, then were our efforts a mere posturing in the void, a performance, however wonderful, of the Soul upon the high trapeze. But philosophy is not for show, or for applause, or even for personal satisfaction as at the thought of some great feat achieved. The end of philosophy is action; the heart of philosophy is an unfoldment —the burgeoning of a bloom and the spreading of its aroma upon the still midnight air.

The work suffers much because the *tattwa* or the essence of things has not been delved into. This essence so neglected by the modern philosopher is the link between the manifested and the Unknown. By this essence are connected the metal and the star, the *deva* and the blade of grass, the heart of man and the ubiquitous Buddhi. The Indian philosopher has the unique advantage of his hoary tradition. The world needs martyrs, missionaries, so that the West especially may receive and adopt the soul-satisfying philosophy of the Ancients.

Theosophy teaches that the primal triune differentiation is not from but *in* the Absolute. "Non-Absolutes" viewed thus assume another dignity, become filled with another and a wider import. The doctrine of "*Neti Neti*" and the philosophy of *Maya* take on quite different meanings as the vast canvas of the Manifested unfolds itself before the gaze of the enraptured Seer. The author in his able work has reviewed in the light of his findings the present trends of the politico-social order, and in so doing has enriched his work; for the mundane circumstance, the social pomp, the political conflagration, are but the working out of the immutable decrees of THAT which the Non-Absolute can never cognize so long as it remains buried in its carapace of selfhood. Because the differentiation is not from but *in* the Absolute, there needs must remain not a *via fatale* but a *via divina* which can reach beyond the visible and the hidden to the Occult. Each man has access to this *via divina*; but the philosophy which makes it clear to the soul's dim eye is not the philosophy of affirmation and negation, nor yet that which passes for Westernized or even Indo-Westernized thought.

In any attempt at formulating a philosophy the Knowers of Wisdom cannot be by-passed. The Rishis and Prajapatis are not the fabrication of sensitive imaginings. The institution of the Guru has always existed from hoary antiquity,

and no pride of knowledge, no profundity of thought, can replace that light which the true Guru alone can give and which is the only light which can show the connection between the Absolute and the Non-Absolute, the Permanent and the Mutable, the Jivanmukta and the Man of Clay.

"ECHOES FROM THE ORIENT"

[The following review of W. Q. Judge's book, *Echoes from the Orient,* is reprinted from *The Theosophist,* Vol. XII, pp. 122-3, for November 1890.—EDS.]

In noticing this able little book, the standpoint from which it is written must be borne in mind. Originally published as a series of 21 articles in Kate Field's *Washington,* a paper which, started some 16 months ago, has proved one of the greatest journalistic successes of the day, they are supposed to be written from an outside point of view, though the very intimate acquaintance of their author with the ins and outs of his subject is palpable from the outset. Thus though professedly elementary and general in their scope, there is not a single member of the Society who will not learn something from their perusal, for instance the curious account of the "Theosophical map" given on page 4 and the hint as to the part played by "suggestion" due to the pictures imprinted on the astral light, in the evolutionary history of nations and individuals.

Of course in articles intended for a popular newspaper it is and must remain impossible to discuss any of the occult theories of life and nature with thoroughness, nor does Mr. Judge attempt this. He contents himself with conveying a general idea of some of the most important and basic principles of Theosophy, and most ably avails himself of points of special interest, and scraps of occult physics and theory, which by sticking in the reader's mind may fix there by association the profounder and more vital views which our philosophy inculcates. Owing to this manner of treating the subject, it is somewhat difficult to give the readers of the *Theosophist* a correct idea of his book. To say that he treats of *Universal Brotherhood, The Astral Light, Evolution, The Adepts, Karma* and *Reincarnation, Cyclic Law, The Intelligences of Nature, The Races of Men, Mahatmas* and *Nirmanakayas,* and *The Adept Fraternity,* may give some idea of its matter, but one must read the book for oneself in order to appreciate how cleverly, lucidly and ably these and many other topics are handled, in such a manner as to interest the general public, and yet giving information even to old students of these subjects. And yet the whole book covers only some 70 pages of good clear print, on excellent paper by the by. Although, perhaps, the casual reader will not gain any very detailed or accurate conception of Theosophy from the perusal of these articles, yet he will most certainly be interested and find himself thereby stimulated to study the subject further. Moreover he will—if he reads carefully and attentively—rise from his perusal with a general, but yet clear and correct conception of one or two of its fundamental tenets. And this is all, more even than the book aims at. Only the advanced student can appreciate how much study, how thorough a grasp of the subject, how careful a choice of words and metaphors must have gone to its composition. It is an old saying that it takes a very deep knowledge of a subject to write an elementary book upon it, and this dictum is amply verified in the present case. But although it must be called "elementary," seeing the articles composing it were intended for the eye of the general public, yet it must be repeated that every student of these subjects will find it very profitable reading and full of suggestions and hints which he will not find so readily elsewhere. We congratulate Mr. Judge on his work and the American Section upon the activity and earnestness which the appearance of this book bespeaks.

One feature of Mr. Judge's book deserves special mention, for it is one that *every* true *Theosophist* should adopt in any publication bearing on these subjects. It concludes with a brief account of *The Theosophical Society and*

How to join it; clear, terse and complete.[1] The addresses of the great centres of the Society's work in England, America and India are given in full, the names of its three magazines and their price is also stated, and a single page of advertisement gives a few of the principal recent works on the subject of Theosophy. It is to be hoped that in future no book or pamphlet on Theosophy or Occultism may be published without at least a *brief* of this kind at the close.

B. K.

[1] Mr. Judge omits to mention that, according to the Rules of the Theosophical Society now in force, "Applications may be forwarded to the President." This has always been a Rule of the Society and necessarily remains so until abrogated or amended in the manner provided by the Rules of the Theosophical Society.—R. H.

THOUGHTS ON "LIGHT ON THE PATH"

II.—THE WAY

There are many who believe that the only way to attain the goal of Union with the Higher Self is to forsake the world, retire, and lead a life of contemplation. There are others who believe with equal fervour that the Way is to be trodden by means of action, by performing sacrifices, religious ceremonies, etc. This is one of the points that perplexed Arjuna, and Krishna gives in the Twelfth Chapter of the *Gita* a number of steps, all leading to the same goal of perfection. The same idea is given in *Light on the Path*, which says that the Way is not to be sought by any one road, for the roads are many and each has its own value. In fact, even "the vices of men become steps in the ladder, one by one, as they are surmounted" (p. 5). Man's whole nature must be used, physical, mental, moral and spiritual. If he ignores any part of his nature, he will not progress more than one step.

The aspirant may ask: "How and where shall I start?" The reply is: "Start from where you are now." This spiritual journey has its exact counterpart in a voyage a person may wish to make on this earth. If he is in England and wishes to go to Paris, then he has to start from England. If he is in Rome or Bombay, then he starts from Italy or India. In each case the route is different, but ultimately the person will arrive in Paris, if he does not falter by the way.

Owing to the Karma brought over from previous incarnations, each individual starts in a particular environment and with special capabilities and defects peculiar to himself. These constitute the person and are his rightful and lawful due. Therefore the first step is to stay where we are, in the environment Karma has provided for us, and use every event as it comes along as a means of gaining experience and progress.

Yoga is the right performance of action, and it is this right performance of action that has to be practised on every plane: physical, mental and moral. The daily chores of life assume a different meaning and are no longer boring and wearisome if we perform them firmly persisting in yoga. It may be physical yoga: the perfect cleaning of a room, the chopping of wood, the driving of a car; it may be mental yoga: trying to control the mind, so that it remains one-pointed, centred on the matter in hand; it may be moral yoga: the control of our feelings and emotions, so that *we* control *them*, and not they us. Whichever type of yoga we are practising at the moment, it is always one step on the way.

Once we accept the fact that we must start from where we are and not try to run away from our Karma, life becomes infinitely simpler. There is no longer the anxiety as to whether this or that should be done; all we have to do is to ask ourselves the question: "Is this my duty?" If it is, then let us do it to the best of our ability.

But here again we are faced with a problem. Often we are torn between conflicting duties. Throughout the early chapters of the *Gita* Arjuna was thus bewildered, and finally, at the end, Krishna did not tell him to do this or do that,

but stated, "Act as seemeth best unto thee." This is important. Each one has to make his own decisions, and no one can put the blame or responsibility on anyone else.

But when acting as we think best, careful consideration has to be given to the *motive* underlying that decision. We are continually caught in the web of self-delusion. It is dangerously easy to persuade ourselves that we do this or that only because it is the right thing to do; yet on looking closer into our heart we may find that it was some personal wish that was behind that particular course of action.

To sum up: The Way is here, now, everywhere. It can be walked by doing every little duty selflessly and as perfectly as we possibly can because it happens to be our *dharma* at that particular moment. And it must be done *because it is our dharma,* regardless of the consequences that may ensue. If our motive is right, then Karma will look after the rest. It is by these simple means that the body and mind will become purified and refined, intuition will develop, and the Way will shine as a path of light.

EDUCATION AND PROHIBITION

Political and social reforms should not be made hastily before the necessary education of the public mind has taken place. Even such a curse as alcoholism cannot be easily driven out of this country naturally and traditionally accustomed to abstinence from strong drinks. This was brought out by Prime Minister Jawaharlal Nehru during the Congress Session at Laxmibai-nagar on the 6th of January. The suggestion that prohibition should be introduced immediately in the entire country was dismissed by the Prime Minister as "preposterous." He rightly pointed out that "such things could not be done by merely writing them on paper....such things cannot be done through compulsion and force." Education of the people about the evil effects of alcoholism has to be undertaken. Several organizations in the country are working for the abolition of the evil but one non-governmental association of doctors, lawyers and social servants could do a great deal to educate the public mind on the subject.

Students of Theosophy as a rule are not touched by the existence of alcoholism or legalized prohibition. Their philosophy has brought them a conviction that alcohol in any form or degree not only injures the brain and the body and weakens the character, but also tarnishes the entire psychic nature. Esoteric Philosophy gives convincing reasons to eschew the poison called alcohol.

Transience

Nay, do not grieve tho' life be full of sadness,
Dawn will not veil her splendour for your grief,
Nor spring deny their bright, appointed beauty
To lotus blossom and ashoka leaf.

Nay, do not pine, tho' life be dark with trouble,
Time will not pause or tarry on his way;
To-day that seems so long, so strange, so bitter,
Will soon be some forgotten yesterday.

Nay, do not weep; new hopes, new dreams, new faces,
The unspent joy of all the unborn years,
Will prove your heart a traitor to its sorrow,
And make your eyes unfaithful to their tears.

—Sarojini Naidu

IN THE LIGHT OF THEOSOPHY

Egos capable of exhibiting remarkable intellectual powers at a very early age seem to be appearing on the world scene more and more frequently in recent times. The expression of intelligence of course differs in nature and quality from case to case. *Life* (International Edition) for October 29th, 1956, contains a brief account of the prodigy Fred Safier, of Berkeley, California, who at 12 years of age is a full-fledged Harvard freshman.

> Fred has been surprising people since the age of 3 when he asked his father, a German-born retired philosophy professor, to teach him how to read. He decided early to be a nuclear physicist. He mastered differential calculus, read Hegel for relaxation and gave chemistry lectures at his preparatory school. Last summer he passed the college entrance examination with top grades, scoring perfectly in advanced mathematics, and won a scholarship to Harvard.
>
> In almost everything but brain power Fred is perfectly normal....Harvard itself can be counted on not to make a fuss over Fred. It has cradled a long line of child prodigies, from Cyberneticist Norbert Wiener, who was a graduate student at 14, all the way back to Cotton Mather, who was a year younger than Fred when he entered Harvard in 1674.

Those who devote thought and study to the problem will have no difficulty in arriving at the conclusion that the only rational explanation of the phenomenon of child prodigies lies in the doctrine of reincarnation; for "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." (*The Secret Doctrine*, I. 17)

The increasing appearance of child prodigies was clearly foreseen by H.P.B. decades ago. *The Secret Doctrine* says with regard to the "coming new race" that

> it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. (II. 445)

It is to be hoped that the development of such peculiar children, "geniuses" as they are called, will not be forced into narrow grooves and that their nature will be well rounded and wholesomely balanced. It is, however, necessary to bear in mind that true genius is not simply a matter of cultivation of the intellect. For the distinction between true and artificial genius readers are referred to H.P.B.'s article on "Genius," reprinted in *U.L.T. Pamphlet No. 13*.

Inaugurating the 31st session of the Indian Philosophical Congress held in Annamalainagar in the third week of December, Professor Humayun Kabir deplored the general neglect of philosophy and apathy towards its study. He felt, however, that the factors governing such neglect were only temporary and that men's minds would eventually turn to problems of existence and value; for

> there is no limit to human thought and each fresh incursion of the human mind into new fields of knowledge will bring the demand of a new metaphysical interpretation and synthesis.

All social problems, all world problems, are intrinsically philosophical, and our attempts to solve them needs must fail so long as the divorce between the study of philosophy and the living of the life persists. In Professor Kabir's words, the result of the neglect of true philosophy is that

> in spite of all advance in knowledge on the physical and the mental plane, never before has man faced a crisis of the spirit as in the present age.
>
> We have increased our knowledge of the parts, but not of experience as a whole or even of the inter-relations among different phases of experience....In our concern for the immediate end, we have at times lost sight of the world of values which ultimately moves man to action.

In all departments of life today there is over-specialization, the dangers of which are beginning to be recognized. Our modern "specialists" have become men of narrow vision. "To live and reap experience," says *The Voice of the Silence*, "the mind needs breadth and depth and points to draw it towards the Diamond Soul." How are we to get this "breadth," this "depth," these "points"? From the study and contemplation of the philosophical or metaphysical concepts underlying the commonplace phenomena of every-day existence.

The liberal mind with its discriminative quality cannot come to birth by chance; it has to be evoked. No mind can take a cosmic view of an isolated phenomenon when its habit is to examine bits of bits; nor can a universal perception arise from a constant dwelling on petty particulars. When one dwells on impersonal and universal ideas such as are to be found in true philosophy which is synonymous with Theosophy, one's mind acquires the habit of thinking impersonally and universally.

It needs to be increasingly recognized that human beings cannot become virtuous and good, kindly and gentle, altruistic and compassionate, without an intelligent return to first principles. The how and why of things has to be understood in some measure.

The subjects of reincarnation and hypnotism have of late aroused wide-spread interest, mainly through Morey Bernstein's book, *The Search for Bridey Murphy*, and the flood of articles and comments which resulted therefrom. It is unfortunate that hypnotic experiments involving memory regression have become associated in the public mind with the noble doctrine of rebirth. This has resulted in a rather distorted view of this age-old and far-reaching doctrine, giving rise to wrong implications and deductions based on false premises. In order to clarify the situation, dispel existing misconceptions and warn against the dangers of hypnotism, a booklet entitled *Hypnotism-Mesmerism and Reincarnation* has been published by the Blavatsky Writings Publication Fund (Los Angeles, California, U.S.A.). It presents the Theosophical viewpoint on these subjects and includes articles by H. P. Blavatsky, W. Q. Judge and others.

Those who understand the rationale of hypnotism in the light of the Esoteric Philosophy cannot but feel the need for dissemination of warnings for those who might be tempted to subject themselves to hypnotic experiments. Apart from its dangers, the use of hypnotism as a possible means for recovering memories of a prior life is based on a faulty view of the implications of the rebirth theory. As is pointed out in the Foreword to the above-mentioned booklet, hypnotic experiments in memory regression "provide *no factual proof of reincarnation.*" The Theosophical view is that "immortality cannot be phenomenally demonstrated...psychic survival can be, and probably is. But immortality is the attainment of a state the very negation of phenomenal existence."

The stifling of the human creative vigour due to lack of moral qualities was stressed by Dr. Radhakrishnan while inaugurating the open session of the Pen Friends International Convention in Constitution Club in New Delhi. He deplored that while the advances of science and technology had made it possible "for us to feel that we live in one world," unfortunately such physical proximity had not meant spiritual proximity. "We are nearer one another but at the same time our hearts and minds are far away from one another."

After thus diagnosing the *malaise* of the age, he pointed out that the two major factors that prevented humanity from using its creative energy for its betterment were lust for power and its antithesis, fear. These impulses cannot be controlled by science as it is understood today, for it does not constitute the whole of knowledge. Can science cure the neurosis of the age, which makes nations, like individuals, "mad with the demands of unlimited egotism; frantic to possess power"?

It is only Theosophy which provides the basis for uniting all men together and making them work for the welfare of humanity, for its phi-

losophy frees the mind from the limitations of the senses and the lower mind. Dr. Radhakrishnan stressed the need for individual effort and discipline, which, he said, "can come not from science but from the discipline of religion." Which religion? The religion of knowledge and responsibility, universal and impersonal, spells—Theosophy.

The recent interest in the revival of Sanskrit education in India reminds one of W. Q. Judge's prophetic utterance that the Sanskrit language "will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life" (*The Path*, Vol. I, p. 58, May 1886). It is a good sign that the Government of India have appointed a Commission to examine the present state of Sanskrit education in the country. The recent broadcast talks by Professor J. W. de Jong and Professor Alf Sommerfelt, delegates to the Delhi session of Unesco from the Netherlands and Norway, respectively, and the All-India Sanskrit Sahitya Sammelan which met in Rajasthan on December 17th, emphasized the great interest taken in this language, not only in India but in other countries as well.

Being the vehicle of the ancient culture of India, the Sanskrit language has been one of the major forces promoting national cohesion, as Dr. K. N. Katju, Union Minister for Defence, declared in the course of his inaugural address at the Rajasthan Sammelan. If ancient Indian culture was still preserved despite the various political upheavals that the country had passed through down the centuries, whereas no such clear signs were left of the ancient cultures of other nations, it was, among other things, due to the cohesive force exercised by the Sanskrit language. Since most of the Indian languages are derived from Sanskrit, a knowledge of Sanskrit gave one greater command over those languages and considerably helped in their development.

The fertilizing influence of this ancient language is to be seen not only in the development of Indian languages but indirectly in other languages of the world as well. For one can see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews and appearing in various books and treatises.

Even those who have been talking of the futility of reviving a dead language will soon begin to feel, in the words of W. Q. Judge,

> that they all along had been ignorantly talking of "thought" when they meant "cerebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English...but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

In the light of Mr. Judge's prophetic words and in the context of the present controversy regarding the national language in India, would it not be worth while to consider the possibility of adopting Sanskrit as the official language of the Indian Union and for inter-State communication? Such adoption will be desirable for more reasons than one. It will help to remove the feeling in some quarters that a particular regional language is being thrust upon people unwilling to accept it. It will serve as a connecting link between the present and the past and maintain the continuity of Indian culture and civilization. Will the Sanskrit Commission consider seriously this aspect of the question?

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H.P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
ANTWERP, BELGIUM	62 Transvaal Straat, Berchem
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	677 Brook Street
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.

Printed and published by L. S. Doraiswamy at W. Q. Judge Press [International Book House (Private), Ltd.], 1, North Public Square Road, Bangalore 4 (India), for Theosophy Co. (India) Private Ltd., 51, Mahatma Gandhi Road, Bombay 1.